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use to which it is put (p. 66), that such "use" means one's selective system of reactions towards it, and that, when the *total* nervous organization corresponding to such reactions is aroused, we have a perception or an image of the object. This implies, of course, that no mere organization of sensory systems is adequate. Is it not, finally, a suggestive view which regards our discriminative reactions on our environment as the *selective* mechanism in experience and that it is the rearousal of cortical organizations at the basis of these reactions, rather than sensory organizations merely, that determines whether or no an object shall engage attention, whether or no, consequently, it shall become "clear" in consciousness? According to such a view the author's subjective conditions of attention (idea in mind, mood of the moment, whole past experience, etc.) would reduce to systems of individual selective habits of reaction, or corresponding mental attitudes, each with its correlate of definitely organized cortical processes.

These few suggestions are meant merely to remind any who needs reminding that the motor interpretation in psychology is still active; they are also symptomatic of the lively surprise that many have felt on finding in the present work, which sincerely, and in certain directions successfully, seeks to give an adequate résumé of representative facts and theories, no indication that the force of the underlying thought of a growing group of workers had been at all felt.

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Social Organization: A Study of the Larger Mind. CHARLES HORTON COOLEY. New York: Charles Scribner's Sons. 1909. Pp. xvii + 426.

Social psychology, like its cognate sister sociology, is still in a formative state. It is, nevertheless, works of the merit of Professor Cooley's "Social Organization" that will hasten its recognition as one of the accepted psychological disciplines.

In a previous book on "Human Nature and Social Order" Professor Cooley presented society as it exists in the social nature of man; in the present volume, on the other hand, he conceives life as one human whole, and approaches it from the mental rather than from the material side. "If we cut it up," he says in his preface, "it dies in the process; and so I conceive that the various branches of research that deal with this whole are properly distinguished by change in the point of sight rather than by any division in the thing seen." Hence, the view-point of the author in the book before us is focused on the enlargement and the diversification of intercourse.

Mind, as defined by Professor Cooley, is an organic whole made up of cooperating individualities, in somewhat the same way that the music of an orchestra is made up of divergent but related sounds; so, in the study of the social mind, he fixes his attention on the larger relations of mental experience.

The unity of the social mind he holds consists not in agreement, but in organization, "in the fact of reciprocal influence or causation among

its parts, by virtue of which everything that takes place in it is connected with everything else, and so is an outcome of the whole." This differentiated unity of mental and social life is what he characterizes as social organization.

Professor Cooley's method of approach is what he calls sympathetic introspection, in which the student puts himself into intimate contact with various sorts of persons and allows them to awake in himself a life similar to their own, "which he afterwards, to the best of his ability, recalls and describes."

The primary aspects of social organization, including social and individual aspects of mind, primary groups and ideals, and the extension of the latter, are treated in Part I.; communication, its growth and enlargement, and its relation to individuality, superficiality, and strain, is the central theme of Part II.; democracy, the enlargement of consciousness, theories of public opinion, crowd excitement, and the trend of sentiment are discussed with marked clearness in Part III.; the social classes, hereditary and caste principles, the growth and outlook of caste, the open classes, and the ascendancy of wealth and a capitalistic class are judiciously treated in Part IV.; Part V. deals with institutions in relation to the individual, the family, the church, education, fine arts, and economic conditions; and Part VI. discusses the public will in relation to government and the extension of state functions.

This topical summary will give the reader a notion of the wide scope of this altogether able treatment of social organization in relation to the larger mind. It may be added in closing that the book is a notable contribution to the new and growing science of social psychology and that it is certain to be welcomed by students of education and the philosophical disciplines, as well as by the larger public interested in problems of social welfare, philanthropy, and government.

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Education Through Music. CHARLES HUBERT FARNSWORTH. New York: American Book Co. 1909. Pp. 208.

Both by the soundness of its general principles and by the careful and always practical working out of its details in relation to the successive years of music work in schools Professor Farnsworth's book is an admirable guide for teachers, and should exert a wide and wholesome influence on our school music-teaching.

The first five chapters concern themselves with the fundamental principles. Thus chapter I. insists that experience must always precede formal instruction; where it is lacking it must be supplied by the teacher, and in all cases it must be her aim to organize it in such a way that all particular facts may be seen by the pupils in their relation to broad musical effects. In chapter II. the relations of interpretation and structure are first made plain, and then these are analyzed into seven constituents, viz.: interpretation into (1) quality of tone, (2) quantity of tone, (3) rate of movement, and (4) articulation; and structure into (1) pulsation, (2)